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ont naturellement beaucoup d'esprit ; l'on en feroit des gens 181
savants et des grands maîtres, si on les élevoit dans les sciences et dans les arts ; mais l'éducation qu'on leur donne étant fort méchante, et n'ayant que de mauvais exemples, ils deviennent très ignorans et très vicieux. Ils sont fourbes, fripons, perfides, traîtres, ingrats, superbes. . . . Outre ces vices de l'esprit, ils ont ceux de la sensualité les plus sales, l'ivrognerie et la luxure. Ils se plongent d'autant plus avant dans ces saletés, qu'elles sont communes et nullement déshonnêtes en Géorgie. . . . Pour le reste, les Géorgiens ont de la civilité et de l'humanité, et de plus ils sont graves et modérés."

The life of the Georgian gentleman was passed entirely in 565
hunting, in war and in the satisfaction of personal feuds ; from 224
the age of four years he was brought up to horsemanship and 262
the use of arms ; every man was a past-master with the bow and lance. They hunted the jackal and the fox with hounds, but their favourite pastime was hawking, their principal game being cranes, herons and pheasants. After the chase the company would give themselves up to feasting and drinking. A main item of diet was *gom*, a kind of porridge made with millet, which formed almost the sole nourishment of the peasants, and was a much-appreciated course at the tables of the gentry. They had little fish except tunny and salt-fish imported from Trebizond and Kaffa, but ate many varieties of meat, the most abundant of which was pork, then venison, beef, mutton and hare.

At any great feast it was a point of honour to become in- 273
toxicated, and he who failed in this respect was considered to be a poor fellow. The lower classes, however, were often miserably fed, and the standard of their living was a very low one.

Georgian was a literary language, at least from the time of 212
Pharnavaz, who is said to have introduced the Georgian alphabet, derived, like the Armenian, through the Pahvli and Zend, from the Aramæan. The earliest extant examples of Georgian writing are copies of the Bible, lives of the Saints and other sacred works.

The Mongol and later Mussulman wars effectually checked 517
the natural development of Georgian intellectual life, and to 538
the separation from the philosophical and educational influences of Western Europe must be attributed much of the illiteracy, coarseness and lack of idealism of the Georgian aristocracy of the sixteenth and seventeenth centuries. What little literary culture there was in the country was the preserve of

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Zisserman concerning this question, he adds:[12] "Ich moechte noch weiter gehen und annehmen dass unter den Vohrfahren der chewsuren Deutsche gewesen sind, etwa die Nachkommen der Kreuzfaehrer. . . ." In confirmation of his opinion the author sees not only the knightly arms, but also: (1) the presence among the Khevsurs of tall blond men; (2) the veneration of the cross with manifestations reminiscent of Catholic usages; (3) the sacred beer; and (4) the silver cups with engraved Gothic buildings on them.

Analyzing the validity of the four main points brought out by the author in support of his opinion concerning the presence of German ancestry among the Khevsurs, we bring up for discussion the fourth point, which may appear to be the most convincing, that is, the preparation and use of beer by the Khevsurs.

That the Khevsurs brew beer, consume it in large quantities, and even regard it as a sacred beverage, is quite true; and that the Germans are also a beer-drinking people is also a known fact; but this circumstance cannot be used, as Mr. Busch thinks, as an indication of the possible relation of the Khevsurs and Germans to each other, because beer-brewing was known to and practiced by the ancient peoples of Asia Minor—the Sumerians and Akkadians[13]—thousands of years ago. There were three different sorts and qualities of beer known in the ancient world: the black beer, called *bilittu;* the beer of middle quality; and the beer mixed with water as the lowest quality.

From Babylonia the preparation of beer was transmitted to Egypt, where it was similarly made from barley, of which "a large quantity must have been grown; for barley bread was much in request, and the grain was also malted and beer brewed from it."[14] In addition to the method of preparing beer, it is also known that the most popular method of drinking beer among the Babylonians, Hittites, and other ancient peoples of Asia Minor was to suck the beverage with hollow reeds.[15] On many Babylonian and

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[12] Busch: 224.
[13] Hrozny.
[14] Rawlinson: I, 83.
[15] Meyer: 55-6.

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celebrations and festivals he is the head steward and generously entertains the people with wine from the garden of the *Khati*. Furtred, the *mnate* is obliged to take care of the offerings which the people bring to the *Khati*, such as sheep, wine, hens, belts, small bells, etc.

Among the Khevsurs and Pshavs, the *shulta* holds a position similar to the Tush *mnate*. The *shultas* are watchmen and workers for the *Khati*. They are chosen every year from the male members of the community by the *khutsi* and the *dekanozi*. The *shultas* supervise and take active part in the field work on the grounds belonging to the *Khati*, store away into granaries (*begeli*) the harvested crop. For their work they receive the straw of the barley as a reward. Among the Pshavs, the *shultas* also brew beer, a function performed by the *dasturi* in Khevsuria.

The attendants of the *Khati* known under the Iranic name of *dasturi* are beer-brewers and cooks of the *Khati* in Khevsuria. They are appointed by the *khutsi* from members of the community for a certain period, or only for the time of the holiday.

Beer is regarded by the Khevsurs as the sacred beverage and its preparation is accomplished by special rules and regulations. During the beer-brewing the *dasturis* are obliged to go barefooted, without hat or belt, must not leave the precincts of the *Khati*,[1] say not a word, and must not turn their backs toward the *Khati*.

The duties of Pshav *dasturis* are greater and more difficult than those of the Khevsurs. The Pshav *dasturis* are required to watch the sanctuary during the whole year. They are chosen from every home in the village and serve for one year. Thus, if the village consists of one hundred homes, each home will have the opportunity of furnishing a *dasturi* only once in a hundred years.

The Pshav *dasturi* under no circumstances has the right during his year of service to return home or have relations with his wife. He has no right to talk with anyone but the *dekanozi*. His food consists of coarse black bread and water. To get the bread he takes wheat from the granary of the *Khati* (called *begeli*), brings it in the *Khati's* mill, and from the flour he bakes a loaf in hot ashes. The thick, heavy cakes are called *khmiadi*. The *dasturi* must keep himself clean, take a bath every week in the river nearby,

[1] [i.e. sanctuary; see cat. III, p 25 ff -- Anakyst]

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In general, all these religious celebrations are accompanied by national songs, dances, and among the Pshavs by the shooting of guns to test their marksmanship (*khabakhi*). The Khevsurs also have *khabakhi*, not during religious festivals, but during the ceremonies held in commemoration of the dead. These holidays principally afford an opportunity for excessive eating and drinking enormous quantities of the sacred beer, and usually end in a fight.

Dr. Radde[43] relates that during his visit to Khevsuria he found the whole congregation of a community, including the dignitaries of the sanctuary, after the holiday celebration, dead drunk and stretched out on the "sacred" grounds of the *Khati* in a deep sleep and snoring loudly.

The *Khevis-beri* and the *dekanozis*, in addition to their religious duties, also handle the judicial and administrative affairs of the country. Thus, for example, every year, beginning the 8th of October (if it does not fall on a fast day) until the 10th of November, the Pshav *khevis-beris* take the sacred standard (*drosha*) from one of the principal sanctuaries in Pshavia, the *Khati* of *Lashris-jvari*, and, accompanied by a group of horsemen, visit every village in the country, administering justice and fining the individuals found guilty of disobedience of the regulations of established custom.

The influence of the *khevis-beri*[a] of the sanctuary of *Lashris-jvari* in Pshavia was in times past so great upon all twelve communities forming the Pshav people,[44] that when they had decided to undertake, with the sacred *drosha* in their hands, a war against the neighboring Kists, and the rumor about this spread over the country, every man without exception made haste to the meeting place, which was in the defile of Maturi (*Maturis Khevi*). In two or three days everyone was present at the meeting place, well armed and carrying his own ration of provisions, enough to last for two weeks in expedition. "Woe to the man," writes R. D. Eristov,[45] "who will not present himself under the standard

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[43] Radde: c, 259.
[44] Pshavia, 250-1.
[45] Eristov: a, 137-8.

[a] [i.e., religious personnel]see cat. 116, p 29ff.--Analyst]

000 spades. The chaff is used as cattle-feed.

C. G. 245 In the plains, especially in Kakhetia, the production of wine plays an important part in the rural economy. Numerous sorts C G [172] of grapes are distinguished under locally varying names; the word for "wine," ghvino, seems to be a loan-word from pre-literary Armenian. In Western Georgia the vines are allowed to climb on trees, mostly poplars and beeches; they grow half wild and untended and may reach an age of 50 years or more before they are rooted out and replaced by young plants. The vines yielding the renowned Kakhetian wines grow low, in carefully tended vineyards, most of which are artifi- C G cially irrigated. The grapes are gathered in 273 September-October and poured into wine presses made of stone or wood (sac'nekheli), where the men tread them out by foot. The juice and skins are allowed to ferment to- C G gether; in the West, in the pressing-trough [415] itself, and in Kakhetia in large earthern jugs with a pointed bottom (ch'uri), which are sunk into the ground. These jugs are smeared with naphtha on the inside, which gives the wine a peculiar taste, similar to the Greek rezzinato. When the wine is ready, it is stored in similar jugs, up to eight feet high and five feet in diameter. For transportation the wine is scooped out and poured into cattle- or goat-skins also treated with naphtha.

C. G. 245 Fruits (apricots, peaches, cherries, figs, walnuts, almonds, sweet chestnuts,

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FOOD

C. G. 262 The basic food of the average Caucasian consists of various kinds of home-baked bread and cakes, milk (often used sour), diverse kinds of cheese, rice, onions and garlic, cucumbers, melons, etc. Very common is also the use of a thick gruel (R. mamalyga) prepared out of millet, corn or wheat. A common Georgian dish, which spread also to N. W. Caucasus, is the lobia, made out of cooked and mashed beans with shredded onions and aromatic herbs; the same is true of the Georgian kharcho, a meat-sauce with nuts. The Circassians prepare a special dish of chicken in a gravy of butter, aromatic herbs and pepper. The main warm dish in Dagestan consists of noodles (cut of various kinds of dough) cooked in water, drained, and flavored with cheese, garlic, or other condiments. Meat is eaten mostly on special occasions; an all-Caucasian dish is mutton roasted on the spit (R. shashlyk); the Persian pilaw, rice cooked with meat and flavored with spices, has also found widespread popularity in the Caucasus. The Georgians in the lowland drink wine, the Tush, Pshav and Khevsur brew beer (as do the Ossetes); the Circassians prepare a beverage out of millet to which, after fermentation, honey is added (R. buza).

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